

# MINUTES

OF THE

THIRTY-THIRD ANNUAL SESSION

OF THE

## UNION BAPTIST ASSOCIATION,

HELD WITH THE

PLEASANT GROVE CHURCH, JONES COUNTY, ALA.,

SEPTEMBER 26-28, 1868.

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THE NEXT SESSION TO BE HELD AT OAK RIDGE CHURCH, PICKENS COUNTY, ALABAMA, COMMENCING ON SATURDAY BEFORE THE FOURTH SABBATH IN SEPTEMBER 1869.

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CARROLLTON:

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# PROCEEDINGS.

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The Thirty-third Annual Session of the Union Baptist Association was held with the Pleasant Grove church, Jones county, Ala., commencing on Saturday, 26th September, 1868.

Elder W. Ashcraft, who was appointed to preach the Introductory Sermon, not arriving in time, Elder G. Y. Browne, of the Tuskaloosa Association, by request, delivered a discourse from Rev. 2: 10.

After a short recess, the delegates assembled in the meeting-house for the transaction of business. The Moderator, Elder J. C. Foster, called the body to order, and after singing, prayer was offered by Elder W. H. Robertson, of the Columbus Association. The Clerk, Elder J. W. Taylor, being absent, H. B. Chappelle was, on motion, appointed Clerk, *pro tem*.

Letters from the churches were read, and the names of Delegates enrolled.

On motion, elected a Moderator and Clerk; J. C. Foster chosen Moderator, and H. B. Chappelle, Clerk.

On motion, received correspondence from other bodies. From Columbus Association, Elder W. H. Robertson; from Tuskaloosa, Elder G. Y. Browne, bearing letters from their respective Associations.

On motion, invited visiting brethren to seats.

On motion, the following committees appointed:

ON PREACHING—J. D. Johnson, A. Latham, R. T. Hanks, J. T. Smith, with pastor and deacons of Pleasant Grove church.

ORDER OF BUSINESS—J. A. Burgin, J. H. Curry, S. Hildreth.

ON NOMINATIONS—G. Taylor, B. Clardy, W. Vail.

ON FINANCE—J. H. Stinson, J. M. Smith.

ON CORRESPONDENCE—W. Ashcraft, J. T. Smith.

Committee on Preaching reported, and on motion, adopted: On Sabbath, Prayer-meeting half past 9 o'clock, A. M.; at 11 o'clock, the Annual Missionary Sermon, according to appointment, by Elder J. C. Foster; at 2 o'clock, P. M., preaching by Elder W. H. Robertson. On motion, adjourned till Monday, 9 o'clock A. M. Prayer by Elder I. Hollingsworth.

## SABBATH.

Exercises conducted according to previous appointment. Prayer-meeting conducted by Elder W. Ashcraft; Missionary Sermon from text—Haggai 1: 5. (Collected for Foreign Missions, \$11.35.)

At 2 P. M., Elder W. H. Robertson preached from the text—

Mark, 4: 40, and the religious services of the day were closed at night by a sermon by Elder W. Ashcraft.

MONDAY, 9 o'clock, A. M.

The Association met. Prayer by Elder J. S. Wooten. Report of committee on Order of Business, on motion, amended, adopted, and subsequent proceedings conducted accordingly, as follows:

1. Appointed following committees:

ON DOCUMENTS—M. M. Blalock, I. Hollingsworth.

ON MISSIONARY MEETINGS—P. Kilpatrick, J. J. Parkerson, M. G. Loftin, G. A. Stewart.

ON SABBATH SCHOOLS—J. H. Curry, J. P. Lee, W. P. Smarr, J. T. Hancock.

ON EDUCATION—J. A. Burgin, J. Fullerton, J. H. Curry.

2. Visiting brethren were invited to seats; whereupon Elder N. Baker, appeared as a Messenger from Yellow Creek Association, and the Moderator gave him the right hand of fellowship and cordially invited him to a seat.

3. Roll called and absentees marked.

4. Minutes of Saturday read and approved.

5. Opportunity given to unassociated churches to join this Association.

6. Constitution and Rules of Decorum read.

7. Circular Letter read. On motion, adopted and ordered to be printed with the Minutes.

8. Returned Correspondence—

To Columbus Association, Crawfordsville, Miss., Saturday before the 2d Sabbath Sept. 1869, J. P. Lee, M. M. Blalock, John H. Curry, J. A. Burgin, W. P. Smarr, G. M. Lyles, J. T. Hancock, J. Brady.

To the Tuskaloosa Association, Moore's Bridge, Fayette county, Ala., Saturday before 2d Sabbath October 1868, S. Hildreth, J. C. Foster, J. H. Pate.

Suspended Order of Business, and on motion, opened correspondence with Yellow Creek Association, Bethabara, Jones Co., Saturday before 2d Sabbath Oct. 1868, H. H. Sanders, J. S. Wooten, W. Vail.

9. Appointed delegates to Baptist State Convention, Marion, Friday before 2d Sabbath November 1868, W. Ashcraft, J. C. Foster, R. H. Foster, W. Horton, N. Cobb, M. A. King, M. P. Smith.

On motion, agreed to recognize any other members of this body as messengers who may be present at any of the above meetings, bearing a copy of our Minutes.

10. Received the reports of Union Meetings, read, and appointments made for the ensuing year.

FIRST DISTRICT—Corinth, Friday before 1st Sabbath in August, 1869. Introductory Sermon by Elder I. Hollingsworth; alternate, Elder S. Hildreth. Missionary Sermon, Elder R. B. Wilkins.

SECOND DISTRICT—Providence, Friday before 3d Sabbath July, 1869. Int. Sermon, Elder J. H. Curry; alternate, J. P. Lee. Missionary Sermon, Elder J. M. Land; alternate, Elder A. A. Spiller.

THIRD DISTRICT—Enon, Friday before the 5th Sabbath Aug. '69. Introductory Sermon, Elder J. H. Cason; alternate, G. M. Lyles. Missionary Sermon, Elder J. W. Taylor.

FOURTH DISTRICT—Beulah, Friday before the 3d Sabbath Aug. 1869. Introductory Sermon by Elder J. C. Foster; Missionary Sermon, Elder W. Ashcraft.

11. Report of Committee on Missionary Meetings was read, amended and adopted, as follows:

1st District—Pleasant Grove, 4th Sabbath in July, 1869; Spring Hill, Monday following; Bethlehem, Tuesday do.; Arbor Spring, Wednesday do.; Liberty, Thursday do.; Fellowship, Friday do.; Ebenezer, Saturday do.; Mt. Pleasant, 1st Sabbath Aug.; Corinth, Monday following. Elders Blalock, Hildreth, Springer, Parkerson, requested to attend these meetings.

2nd District—Spring Hill, 4th Sabbath in July, 1869; Big Creek, Monday following; Hebron, Tuesday do.; Cross Roads, Wednesday do.; Mineral Spring, Thursday do.; Providence, Friday do.; South Carolina, Saturday do.; Oak Ridge, 1st Sabbath in Aug.—Elders Duncan, Wooten, Curry, requested to attend.

3rd District—Mount Zion, 4th Sabbath in July, 1869; Unity, Monday following; Enon, Tuesday do.; Pickensville, Wednesday do.; Carrollton, Thursday do. Elders Cason, Taylor, Lyles, requested to attend.

4th District—New Hope, 4th Sabbath in July, 1869; Zion, Monday following; Forest, Tuesday do.; Shiloh, Wednesday do.; Beulah, Thursday do.; Bethel, Friday do.; Grant's Creek, Saturday do. Elders Foster, Smith, Ashcraft, requested to attend.

12. On motion, following Report of Committee on Nominations was adopted: Next Introductory Sermon by Elder J. S. Wooten; alternate, Elder M. M. Blalock. Missionary Sermon by Elder W. Ashcraft; alternate, Elder G. M. Lyles. Circular Letter on "The Duty of Ministers to their Churches," by Elder J. W. Taylor.

G. TAYLOR, Chm.

13. Report of Committee on Finance, adopted:

Received from the Churches for Minutes,	\$62 25
“ “ “ “ Association,	35 80
“ “ “ “ Home Missions,	34 90
“ “ “ “ Foreign Missions,	43 45
Collected on Sabbath for “ “	11 35
Received from Beulah church for Indian “	2 50
“ “ Grant's Creek church for Bible Cause,	7 50
	<hr/> \$197 75

J. H. STINSON, Chm.

14. Report of Committee on Correspondence was read, adopted and the letters filed and signed by the Moderator and Clerk.

15. Following Report on Sabbath Schools adopted:

From the letters we are enabled to report the encouraging fact, that Sabbath Schools are more numerous and prosperous than at our last annual session. We would therefore recommend to the several Sabbath Schools in this Association, to form themselves into a Sabbath School Convention, as the best means of eliciting interest, and thereby promoting their prosperity. We also recommend to each of our churches to organize its own Sabbath School at once, that our youth may be trained up in godliness.—We would also request each Pastor not only to urge upon his churches the great value of this means of grace, but to enter at once upon the work of establishing at least a school in every church over which God has given him charge.

J. H. CURRY, Chm.

On motion, adjourned. Prayer by Elder J. H. Curry.

MONDAY, 2 o'clock, P. M.

The Association met. Prayer by brother J. A. Burgin.

# 16. Report of Committee on Education, adopted :

This subject is one of great importance ; hence, it demands time and meditation. We would suggest, therefore, that this report be referred to our next session, and that a committee be appointed to make this report.

J. A. BURGIN, Chm.

Committee appointed in accordance with above report: W. Ashcraft, H. B. Chappelle.

# 17. Committee on Documents ; no report.

On motion, the following committees, were appointed to report at our next Annual Session :

ON SABBATH SCHOOLS—J. H. Stinson, J. H. Curry, J. P. Lee.

ON MISSIONS—J. W. Taylor, L. M. Stone, J. T. Gardner.

On motion, the following resolutions, presented by Elder J. C. Foster, were adopted :

In view of the scarcity of ministers in our denomination at large, and within our own bounds, and the injunction of the Savior ; therefore,

*Resolved*, That we observe Friday before the third Sabbath in November, as a day of fasting, humiliation and prayer, that the Lord would send forth more laborers into the harvest, and that He would revive the membership of our churches.

*Resolved*, That the churches in this Association be requested to observe the day, and hold meetings, whether they can secure the services of a minister or not.

On motion, Clerk ordered to superintend the printing and distribution of the Minutes, and retain \$25 for his services.

On motion, Clerk ordered to add remainder of Association fund to Minute fund, and to pay the funds in his hands, not otherwise appropriated, to Elder Wm. Ashcraft to transmit to the Baptist State Convention.

*Resolved*, That we tender our sincere thanks to the members of Pleasant Grove church, and the community, for their kind and generous hospitality shown to the members and visitors during the present session of the Association.

On motion, adjourned. Appropriate remarks were made by the Moderator, and after the members joined in singing a hymn, and extending to each other the parting hand of brotherly regard, prayer was offered by Elder J. C. Foster. Thus closed another pleasant and harmonious session of the Association.

J C. FOSTER, Moderator.

H. B. CHAPPELLE, Clerk.

NOTE.—Elder G. Y. Browne preached at the arbor during the morning, and Elder N. Baker, during the evening, session.

## H. B. CHAPPELLE, in account with Union Baptist Association.

DR.		CR.	
To am't reported by Com. on Finance,	\$197.75	By am't paid W. Ashcraft for A. B. S. C., viz :	
To am't of error in same.....	1.35	Home Mis. 34.90, Foreign do. 51.80,	\$86.70
To cash rec'd subsequently, Oak Ridge,	2.00	Indian " 2.50, Bible Cause, 7.50,	10.00
To " " " " " " " " " " " " " "	5.00	For Minutes Ala. Baptist State Con.	1.35
		For printing Min. Union Bap. Asso	81.05
	\$207.10		\$207.10

# Union Baptist Association.

CHURCHES.	DELEGATES.	STATISTICS.										CONTRIBUTIONS.				PASTORS.	CHURCH CLERKS AND THEIR POST OFFICES.			
		Baptized,.....	Received by Letter,.....	Dismissed by Letter,.....	Restored,.....	Excluded,.....	Deceased,.....	White Males,.....	White Females,.....	Total White Members,...	Colored Members,.....	AGGREGATE,.....	No. of Sabbath Schools,.....	Date of Constitution,....	Minutes,.....			Association,.....	Home Missions,.....	Foreign Missions,..... (Col. on Sabbath, \$11.85)
Bethlehem,.....	J. C. Stokes, J. Bradley, J. T. Hancock,.....	5	15	2	2	2	2	35	19	54	1848	1,00	1,00	2,00	3,00	3,00	3,00	3,00	3,00	J. T. Hancock, Reform, Ala
Arbor Springs,.....	No letter or delegation.	5	13	1	1	1	1	26	37	63	1834	2,00	1,00	3,00	3,00	3,00	3,00	3,00	3,00	A. A. Spiller, do
Liberty,.....	R. B. Wilkins,* Hiram Shepherd, H. H. Sanders,.....	3	13	1	1	1	1	11	26	37	1834	2,00	1,00	3,00	3,00	3,00	3,00	3,00	3,00	H. H. Sanders, Reform, Ala
St. Pleasant,.....	I. Hollingsworth, D. Springer, H. Strickland,.....	4	14	2	2	2	2	9	12	21	1833	1,00	1,00	2,00	2,00	2,00	2,00	2,00	2,00	H. Strickland, Gordo, Ala
Followship,.....	J. W. Gayton,* A. C. Richardson,* J. D. Johnson,*.....	3	13	1	1	1	1	21	29	50	1838	1,50	1,00	2,50	3,00	3,00	3,00	3,00	3,00	J. D. Johnson, Reform, Ala
Elmwood,.....	S. Hildreth, D. Wood,* B. Clardy,.....	4	14	2	2	2	2	28	37	65	1833	2,00	1,00	3,00	3,00	3,00	3,00	3,00	3,00	I. S. Hildreth, do
Cornith,.....	W. G. Berry, J. W. Mitchell, J. L. Holman,*.....	4	14	2	2	2	2	28	37	65	1833	2,00	1,00	3,00	3,00	3,00	3,00	3,00	3,00	W. G. Berry, Spicetown, Ala
Spring Hill, J. J. Hancock,.....	M. M. Bialock, J. Gibson, D. R. Robertson,.....	7	15	2	2	2	2	53	74	127	1831	2,00	1,00	3,00	3,00	3,00	3,00	3,00	3,00	J. D. Walker, do
Pleasant Grove,.....	S. Yateman, J. J. Parkerson, W. Vail,.....	7	15	2	2	2	2	53	74	127	1831	2,00	1,00	3,00	3,00	3,00	3,00	3,00	3,00	J. D. Walker, do
Providence,.....	P. Kippatrick, J. L. Walker, Z. Duncan,.....	7	15	2	2	2	2	53	74	127	1831	2,00	1,00	3,00	3,00	3,00	3,00	3,00	3,00	J. W. Stokes, do
South Carolina,.....	D. Duncan,* T. A. Wakefield,* S. J. Spruill,*.....	7	15	2	2	2	2	43	37	80	1824	2,00	1,00	3,00	3,00	3,00	3,00	3,00	3,00	J. L. Walker, Providence, Ala
Mineral Spring,.....	J. DeLoach,* G. M. Lytes,* J. J. Foster,*.....	8	16	3	3	3	3	21	29	50	1835	1,50	1,00	2,50	3,00	3,00	3,00	3,00	3,00	G. M. Lytes, Yorkville
Oak Ridge,.....	J. P. Lee, J. A. Burgin, J. M. Copeland,*.....	9	17	4	4	4	4	25	34	59	1838	1,50	1,00	2,50	3,00	3,00	3,00	3,00	3,00	J. W. Duncan, Antioch, Ala
Spring Hill, P. J. Hancock,.....	J. M. Land,* J. H. Stinson, R. T. Stringfellow,*.....	5	16	2	2	2	2	47	74	121	1841	2,00	1,00	3,00	3,00	3,00	3,00	3,00	3,00	F. W. Coleman, Pickensville
Helron,.....	H. Hicks, T. Hudgins, W. Whitaker,*.....	12	17	3	3	3	3	113	6	119	1841	2,00	1,00	3,00	3,00	3,00	3,00	3,00	3,00	H. Hicks, Carrollton, Ala
Rich Creek,.....	A. A. Spiller,* J. H. Curry, A. Latham,.....	12	17	3	3	3	3	113	6	119	1841	2,00	1,00	3,00	3,00	3,00	3,00	3,00	3,00	D. N. Hicks, Carrollton, Ala
Cross Roads,.....	A. Wright,* S. Oglesby,* U. E. Allen,*.....	1	7	1	1	1	1	19	26	45	1850	2,00	1,00	3,00	3,00	3,00	3,00	3,00	3,00	T. E. Allen, do
Pickensville,.....	J. W. Taylor,* M. M. Wilkins,* Y. T. Hanks,.....	1	9	1	1	1	1	69	9	78	1847	2,00	2,00	4,00	5,00	5,00	5,00	5,00	5,00	R. T. Hanks, Pickensville
Carrollton,.....	J. H. Cason,* L. M. Stone,* M. L. Stansel,*.....	1	9	1	1	1	1	69	9	78	1847	2,00	2,00	4,00	5,00	5,00	5,00	5,00	5,00	L. M. Stone, Carrollton, Ala
Enon,.....	J. Fullerton, H. B. Champelle, A. A. Ball,*.....	2	125	1	3	1	1	44	62	106	1832	2,50	2,50	5,00	4,25	4,25	4,25	4,25	4,25	J. B. Champelle, Pickensville
Unity,.....	W. R. Davis,* M. N. Gaskins,* W. G. Loftin,*.....	11	29	2	2	2	2	69	10	79	1848	3,00	2,00	5,00	4,00	4,00	4,00	4,00	4,00	J. W. Watson, Olney, Ala
Mount Zion,.....	W. Hutton,* M. L. Gaskins,* W. P. Smart,*.....	10	3	1	1	1	1	69	10	79	1848	3,00	2,00	5,00	4,00	4,00	4,00	4,00	4,00	W. Ashcraft, do
Forest,.....	W. Ashcraft,* T. Lee,* G. T. Taylor,*.....	8	3	1	1	1	1	60	62	122	1832	3,00	2,00	5,00	4,00	4,00	4,00	4,00	4,00	W. Ashcraft, do
Shiloh,.....	C. C. Garner,* M. B. Smith,* Y. T. Garner,*.....	17	2	1	1	1	1	109	25	134	1833	3,00	2,00	5,00	4,00	4,00	4,00	4,00	4,00	M. P. Smith, do
Beulah,.....	J. C. Knox,* G. A. Stewart, W. P. Salmond,*.....	4	9	1	1	1	1	48	53	101	1833	3,00	2,00	5,00	4,00	4,00	4,00	4,00	4,00	E. W. Henderson, Union, Ala
New Hope,.....	J. H. Robertson,* E. H. Patrick,* J. M. Smith,.....	4	9	1	1	1	1	48	53	101	1833	3,00	2,00	5,00	4,00	4,00	4,00	4,00	4,00	J. M. Smith, Romulus, Ala
Zion,.....	J. H. Pate, J. M. Parker,* J. Shirley,*.....	3	5	1	1	1	1	38	7	45	1839	1,50	1,50	3,00	3,00	3,00	3,00	3,00	3,00	J. M. Parker, Pegasus, Grove
Grant's Creek,.....	J. C. Foster R. H. Foster,* Y. H. Foster,.....	4	6	2	2	2	2	48	53	101	1833	3,00	2,00	5,00	4,00	4,00	4,00	4,00	4,00	M. A. King, Foster's, Ala
		149	101	266	12	225	35	132	249	1634	320	1954	8	.....	66,25	30,50	34,90	54,80	205,75	

† Received from Beulah Church, \$2.50 Indian Missions; Grant's Creek Church, \$7.50 Bible Cause; included in aggregate.

NOTE.—Several of the churches have given no statistics as to male and female members. Clerks of churches are requested to give statistics in accordance with Article 5. Continuation. H. P. C.

# CIRCULAR LETTER;

WRITTEN BY ELDER J. H. CASON.

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## THE DUTY OF CHURCHES TO SUPPORT THEIR PASTORS.

Air and water are good for preachers, but they cannot live on these alone. Pastors of churches must have a bill of the following articles, annually, viz: Ink, pens, paper and books; bread, meat, sugar, coffee and salt; hats, clothes and shoes; corn, fodder, wood, and a horse to ride. The size of this annual bill depends upon the number of his family. I HOLD IT TO BE THE DUTY OF A CHURCH TO SUPPLY ITS PASTOR WITH THESE NECESSARIES OF LIFE. Natural justice demands it at the hands of the church. Natural justice demands that each person shall live by his own industry and labor. If one man want to appropriate the skill or labor of another, he must pay for such appropriation. The churches understand this matter well, with every one but the preachers. If a church want a well dug, it must pay the well-digger. It does not expect the saw-mill to give the lumber, nor the carpenter to build the house without pay. Should the church want a bill filed in chancery to secure its property, the lawyer must be paid. The same justice will tell the church that if it want a preacher's time, talents and energies, it must pay for them. If the church does not like the word pay, let it foot the bill of annual expenses incurred by its preacher, and the preacher will not say a single word about pay. The bill must be paid by the church or the pastor, and there is no natural justice in giving his time, talents and energies to the church and footing his own bills. The Pastor may make this sacrifice, but the church has no right to demand it. We are all forced to see that the preacher should be paid for the work and labor done by himself unless Revelation, or the word of God, makes it his duty to labor without pay. *The Law of God requires the church to pay the Pastor.* It would be a little strange to see the Holy law require the pastor to give his church his labor, heart and brain, and then require him to feed, clothe and educate his own children, by his own physical or intellectual labor. Paul, in 1. Cor. 9., reminds the Church at Corinth that the old law, "Thou shalt not muzzle the ox that treadeth out the corn," was written for our sakes. He does not revoke the great law of labor. "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" "They which wait at the altar are partakers with the altar." "Even so hath the Lord ordained that they which preach the gospel shall live of the gospel." The gospel makes it the duty of the church to minister to the temporal wants of the Pastor. That preacher who does not live of the gospel, has either broken the decree of the Lord, or his church has broken it; for the Lord hath ORDAINED that they which preach the gospel shall live of the gospel." Can a church prosper and disregard what the Lord hath ordained? Some of our readers may say, the Pastor should work six days and preach on the Sabbath, and by that plan he can foot his own bills. He ought to be paid for the days he preaches. This objection is opposed by nature and Revelation. No man can pursue two occupations successfully at the same time. If a pastor is a good farmer, lawyer, doctor, or teacher, he will preach poor, unstudied sermons on the



Sabbath. For proof of this statement I refer to the observation of each reader. Paul bears testimony to the same truth, 2. Tim. 2: 4. "No man that warreth entangleth himself in the affairs of this life." The poor uninspired pastor cannot engage in the life-struggle for bread without entangling himself in the affairs of this life. When the unfed preacher gets into this strife, he cannot please himself, the church or the Lord. The instructions given by Paul to regulate the conduct of preachers, clearly imply that ministers of the gospel should have no worldly business to divide their time. 2. Tim. 2: 15. Study to show thyself approved unto God a workman that needeth not be ashamed, rightly dividing the word of truth." Can a Pastor do that studying at a lawyer's table, in a doctor's saddle, or with the plow in his hands? 1. Tim. 4: 13. "Till I come, give attendance to reading, to exhortation, to doctrine." \* \* \* "Meditate on these things; give thyself wholly to them." Can the Pastor give himself wholly to reading, exhortation and doctrine in any secular pursuit? If the Divine law does not clearly forbid the Pastor to divide his time, it does not teach anything. That six days labor that the Pastor must perform is in his regular work as a minister, and not in his field, office or shop. If the Pastor must give himself wholly to the gospel he must be fed and clothed by his flock. If churches find their pastors, who expound the Holy Oracles to them, and to their children, in all the pursuits of life, the fault rests upon their own heads. Have the churches placed upon the tables of their pastors bread for their children? If the pastor did not place that bread on the table he would be worse than an infidel. The churches force their pastors, either to neglect their high calling, or to commit an offence that is worse than infidelity. Such is the crime of a man that does not provide for his own. The preacher, feeling that solemn call, "woe is me if I preach not the gospel," tries to supply the demands of his family and to preach all that he can. He cannot interest his own church, and does not attract so much as the attention of sinners, and is forced to cower before those skilful defenders of error abroad in the land, because he is not posted and ready to meet them. In this strait between our churches and our families, most of us make poor, feeble preachers, and we make a scanty support for our children. I contend earnestly for food and raiment, without which we cannot be content. I am strongly impressed with the idea, that Pastors have a right to demand food and raiment, according to the ordination of the Lord.

Does any one ask how much should a Pastor receive? My answer is, he should be enabled to live about like the majority of his flock—not the best, not the poorest. There are two classes of church members that I don't fancy. The first class, sit down to sumptuous tables, ride fine horses, keep nice carriages, and spend hundreds of dollars upon the education of their children, and are willing to see the Pastor poorly dressed, hard pressed to feed his family, and utterly unable to educate his children. I want it understood that I do not love the conduct of such church members. The other class are poor themselves. Misfortune has followed them, and they have never been able to rise in the world, and yet they do not want to see any one else rise. They seem to want the preacher as poor and as unfortunate as themselves. If the Pastor live better than they do, they talk about him and are unwilling to give anything for his support. I don't love the charity of such brethren. If a brother has been unfortunate, he should desire to

see his Pastor and every one else prosperous and happy. I pledge for every Pastor in this Association, that if the churches will support them, they will give themselves to reading, meditation, prayer, going from house to house and visiting the sick. The pastors are anxious to be liberated from the cares of this life. Will the churches try it one year?

A support can be obtained without hurting any one for every pastor in the Association. The WILL is all that is wanting. Perhaps I had better say the people of God are willing, but they want a plan. God has devised a plan. It is as old as Moses.

Under the Law, a tenth was given for the ministers and sanctuary. That is more than we want or need. Let us take the same plan. Let us make provision for our Pastors. It is a poor way to attend to all your demands and if you have any money left, give it to your Pastor. Determine in the beginning of the year that you will give him a certain part of what you make. There are very few farmers who are too poor to plant an acre of wheat, or corn, or cotton, for their Pastor. Every sister can give a pair of socks or a few yards of cloth. Every housekeeper can set apart the proceeds of a hen, or she can give her Pastor the proceeds of her dairy one day in fifteen. I want each member in all the churches to fix upon some plan to raise money for the Pastor.—The doctor, merchant and lawyer can count up their gross income and divide that by the number of days in a year; having ascertained the amount made each day, they can readily determine how much is due the Pastor. Let the lawyer, merchant and doctor determine to give the Pastor the fifteenth day, or any other number, and let the farmers set apart a part of the crop, or a beef, or a pork hog, and let the housekeepers give a part of their poultry and butter, either in kind or in value, and let each member, however poor, give some thing that they make, and all our pastors will live well, educate their children, and give themselves wholly to the gospel. By this plan each one gives as the Lord prospers him.

In our present plan, the more wealthy give all the salary, which is very little, and they are dissatisfied because they have all of the burden to bear; the Pastor is troubled because he gets too little, and the poorer complain because they have very little stock in the Pastor, and he has very little in them. The justice of the plan suggested cannot be called in question. That it is practical, we have only to look at facts and figures.

I will take the three churches of which our brother Lyles was pastor in 1866, namely: Mineral Spring, Spring Hill and Big Creek. There were fifty-nine white males and one hundred and twenty white females in these churches at that time. Their membership was about as common in the way of wealth. Of the fifty-nine male members seven could have given a pork hog:

7 Hogs—1,000 pounds of Pork,	\$100 00
8 could have given an acre of Wheat—32 bushels of Wheat,	60 00
10                      "        "        Corn—150 bushels of Corn,	150 00
The remaining 25 members could have given \$5 each,	100 00
21 Sisters could have given 1 lb Butter every 15th day,	151 00
50        "        a hen each, 4 doz. eggs to each hen,	50 00
The remaining sisters giving two yards of cloth, worth 40 cents p yard,	40 00

Such small contributions would hurt no one. They would relieve the Pastor of all anxiety about his support, and would make him feel that he was properly appreciated by his churches. I have suggested the fifteenth day because it will be sufficient, but the Gospel plan was the first day in each week.

The Lord direct the hearts of his people!



# NAME S OF BAPTIST MINISTERS

IN THIS ASSOCIATION, WITH THEIR POST OFFICES.

JAMES LEE, JR.,	Reform,	Pickens County, Ala.		
R. B. WILKINS,	"	"	"	"
J. H. CASON,	Carrollton,	"	"	"
J. W. TAYLOR,	"	"	"	"
I. HOLLINGSWORTH,	"	"	"	"
S. HILBERTH,	"	"	"	"
J. H. CURRY,	"	"	"	"
D. DUNCAN,	Yorkville,	"	"	"
G. M. LYLES,	Providence,	"	"	"
J. S. WOODS,	"	"	"	"
J. H. M. ...	"	"	"	"
J. ...	"	"	"	"
J. ...	Unionville,	"	"	"
J. ...	"	"	"	"
J. ...	"	"	"	"
J. P. ...	"	"	"	"
J. ...	Pleasant Grove,	"	"	"
W. ...	Chesey Mills,	"	"	"
J. ...	Chesey Turnpike,	"	"	"
J. ...	... Jones	"	"	"
J. ...	... Crane	"	"	"
J. ...	... Tuscaloosa	"	"	"
J. ...	... Lowndes Co., Miss.	"	"	"
J. ...	...	"	"	"